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AUTHOR	Chandler, Daniel Ross
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ABSTRACT

Focusing on the philosophical and religious literature of India, this updated annotated bibliography discusses 33 books published between 1961 and 1993. Books annotated in the bibliography discuss: the foundations of Indian culture, the rhetorical tradition, Indian literary traditions, the historical-cultural context, toward a rhetorical-cultural synthesis, and intercultural and international communication. The annotated bibliography also presents brief biographical sketches and lists of works by Aurobindo, the Dalai Lama, Mohandas Gandhi, C. Jinarajadasa, J. Krishnamurti, Rabindranath Tagore, Ramakrishna, and Vivekananda. (RS)

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RHETORIC OF INDIA
A Selected, Interdisciplinary Bibliography

Prepared by
Daniel Ross Chandler

1994

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For decades the philosophical and religious literature of India has earned the thoughtful respect of distinguished Western scholars. "There is no more absorbing story," Mircea Eliade said, "than that of the discovery and interpretation of India by Western consciousness." Max Muller, a prominent Indologist, explained: "If I were asked under what sky the human mind...has most deeply pondered over the greatest problems of life, and has found solutions of some of them which will deserve the attention even of those who have studied Plato and Kant - I should point to India." Arnold Toynbe predicted that in the hegemony of the twenty-first century, perhaps "India the conquered will conquer its conquerors."

Foundations of Indian Culture

The Bhagavad-Gita. tr, Sir Edward Arnold. Los Angeles: Self-Realization Fellowship, 1985.
tr. Kees Bolle, Berkeley: University of California Press, 1979.
tr. S. Radhakrishnan, New York: Harper Colophon Books, 1948.
tr. R.C. Zaehner, Oxford: Oxford University Press, 1969.
The Indian classic, the Mahabharata, is considered as "the great national epic of India." Within this book is a section called The Bhagavad-Gita. Unlike the Upanisads, the Gita is not regarded as revealed scripture but as a distinctive literature reflecting a tradition and doctrines contained in the Upanisads. The Gita dramatizes religious conviction that behind the phenomenal universe is a changeless, permanent Reality which is the Self within humans.

The Holy Vedas. ed. Pandit Satyakam Vidyalankar. Delhi: Clarion Books, c1983.
The Vedas constitute not a single book but a library of literature transmitted initially through an oral tradition. While these writings contain references to several seers, these authors reportedly perceived these montras that had existed from time immemorial through immediate, intuitive awareness. These writings indicate that a higher knowledge that reveals the unknown to humanity is neither objective infornation nor subjective experience, but instead a "being" and "becoming."

The Principal Upanishads tr. S. Radhakrishnan. Atlantic Highlands: Humanities Press, 1992.

The Upanisads. tr. F. Max Muller. New York: Dover Publications, 1962. Two Parts.
The Upanisads constitute a later contribution to Vedic literature, written when innovative seers challenged prevailing religious practices. By questioning the authority of traditional Vedic literature, these writers initiated an intellectual and spiritual revolt.

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The Rhetorical Tradition

Ahluwalia, B.K. ed. Indian Oratory: Vivekananda to Indira Gandhi. Delhi: Kalyani, 1977.
A contemporary survey, this anthology contains significant speeches.

Indian Literary Traditions

Primary Sources

Mahabharata. Retold by William Buck. Berkeley: University of California Press, 1973.
A classic Indian epic, the Mahabharata describes a feud wraging between to branches of a single ruling Indian family that culminates in a cataclysmic battle and profound spiritual insight revealed by Krishna.

Ramayana. Retold by William Buck. Berkeley: University of California Press, 1976.
A timeless tale, this story, like the magnificent Mahabharata, provides the framework of Hindu religious, cultural, and social life. The classic Ramayana describes courtly intrigues, fierce battles, and bold sacrifice.

Secondary Sources

Frazer, R. W. A Literary History of India. New York: Haskell House, 1970.
This sweeping cultural survey covers the early Aryans, the early bards, the going and coming of the deities, Brahmanism, Buddhism, the epics, the dramas, and the fusion point of older and newer cultures.

The Historical-Cultural Context

Basham, A. L. A Cultural History of India. Delhi: Oxford University Press, 1975.
A comprehensive historical survey describing South Asian culture, this excellent reference contains thirty-five informative chapters written by thirty scholars from an international perspective.

_____ The Origins and Development of Classical Hinduism. Boston: Beacon, 1989.
An outstanding scholar's experience and perspective are focused in a single important book that presents an informed synthesis describing the historical and philosophical beginnings of Hinduism.

_____ The Wonder That Was India. Calcutta, Rupa, 1989.
A sympathetic and intelligent introduction of Indian culture written with commendable clarity and hearty good sense, this highly regarded introduction describes the early Indian attitute toward life, India's passionate delight in the senses, and her gentle tolerance and warm humanity.

Eck, Diana L. Encountering God: A Spiritual Journey from Bozeman to Banaras.
Boston: Beacon, 1993.
Harvard professor Eck's personal reflections and thoughtful explanations indicate how her faith developed through her serious encounters and sincere engagement with the world's great religions.

Sharma, Arvind. Our Religions. San Francisco: Harper SanFrancisco, 1993.
Written by seven outstanding scholars who embrace these expressions of the world's religions, the book provides a substantive survey covering Hinduism, Buddhism, Confucianism, Taoism, Judaism, Christianity, and Islam.

Wolpert, Stanley. India. Berkeley: University of California Press, 1991.
This comprehensive, lucid, erudite history surveys the history, culture, and people of India in an excellent book that embodies superb scholarship, stimulates the creative imagination, provides enjoyable reading, and contributes enormously toward an informed understanding of India.

Philosophical Perspectives

Happold, F.C. Mysticism: A Study andan Anthology. Baltimore: Prnguin, 1963.
Happold's cross-cultural study indicates that "mysticism is a manifestation of something which is at the root of all religion and all the higher religions." However Happold contends that a person can not "assert that all mystics 'see' the same thing, that they have an identical experience" although "it is difficult to escape the conclusion that all have glimpsed in varying degrees and in varying forms the same Reality and found the same Truth."

Otto, Rudolf. Mysticism East and West. Wheaton: Theosophical Publishing House, 1987.
The author states that the book "attempts to penetrate the nature of that strange spiritual phenomenon we call mysticism by comparing the two principal types of Eastern and Western mystical experience."

Parrinder, Geoffrey. Mysticism in the World's Religions. New York: Oxford University Press, 1976.
Recognizing that the world's religions reflect a variety of attitudes toward mysticism, Parrinder distinguishes between monistic mysticism (reaching self-identity or union with the All) and theistic mysticism (seeking communion but not identity with God). The book represents an attempt "to introduce the great religions in their mystical expressions." The author concludes that "mysticism may be called natural, since it appears to be common to mankind, to be part of human nature."

Ranade, R.D. Mysticism in India: The Poet-Saints of Maharashtra. Albany: State University of New York Press, 1983.
In a rare acadenic analysis about medieval Indian literature, a scholar describes the lives, activities, and works of the great poet-saints of Maharashtra, including Jnaneshwar, Namadev, Tukaram, Eknath, and Ramdas.

Sircar, Mahendranath. Hindu Mysticism. New Delhi: Oriental Books ReprintCorporation, 1974.
His specialized treatment describes the mysticism presented in the Upanishads, upon which the entire superstructure of Indian spiritual thought and Vedanta are established. Besides providing a perennial source of philosophical wisdom, the Upanishads are a fountainhead of mysticism.

Spencer, Sidney. Mysticism in World Religion. Baltimore: Penguin, 1963.
In this cross-cultural comparison, Spencer studies primitive, Hindu, Buddhist, Taoist, Confucian, Greek, Hellenistic, Hebrew, Jewish, Christian, and Islamic mysticism. Spencer concludes that mystics of all religion claim that "divine or ultimate Reality is essentially transcendent of the world of space and time" and that "this affirmation of the divine transcendence is commonly accompanied by an equal stress on divine indwelling."

Stace, Walter T. The Teachings of the Mystics. New York: New American Library, 1960.
Stace's anthology contains literature selected from Hindu, Buddhist, Taoist, Roman, Christian, Islamic, and Jewish mystics. Carefully distinguishing between experiences that provide philosophical knowledge and experiences that constitute nonsensory nonintellectual consciousness, Stace describes mystical experience as "the apprehension of an ultimate nonsensuous unity in all things, a oneness or a One to which neither the senses nor the reason can penetrate." Stace contends that mystical experience is not a religious phenomenon and that the theoretical connection between mysticism and religion is subsequent and adventitious.

Toward Rhetorical-Cultural Synthesis

Copleston, Frederick. Religion and the One: Philosophies East and West. New York: Crossroads, 1982.
In these 1980 Gifford lectures, a prominent historian of philosophy examines Eastern and Western thought-systems and demonstrates that not exclusively in the West and in Christendom have thinkers developed theories about one ultimate reality.

Huxley, Aldous. The Perennial Philosophy. New York: Harper and Brothers, 1945.
In this comparative study examining mysticism within world religion, Huxley concluded that four fundamental convictions comprise a common core: that the phenomenal world and individualized consciousness manifest from a Divine Ground; that humans can know the Divine Ground immediately through intuition; that an individual possesses an ego and an eternal Self identical with the Divine Ground; and that the meaning and purpose of human existence becomes actualized when humans discern the Self with the Divine Ground through immediate intuitive experience.

Radhakrishnan, S. Eastern Religions and Western Thought. Delhi: Oxford University Press, 1985.
A brilliant statesman-philosopher from India constructs a bridge between Eastern religion and Western thought by analyzing Hinduism, describing the philosophy and religion of ancient Greece and Palestine, comparing and contrasting Indian philosophy and Western religious beliefs, and studying the growing dialogue within world religion. "For the first time in the history of mankind," Radhakrishnan remarks, "the consciousness of the unity of the world has dawned on us." He maintains that "in the mystic traditions of the different religions we have a remarkable unity of spirit" and describes how these mystics "transcend the tyranny of names and the rivalry of words as well as the conflict of races and the strife of nations."

Scharfstein, Ben-Ami, ed. Philosophy East and West: A Critical Comparison of Indian, Chinese, Islamic, and European Philosophy. New York: Oxford University Press, 1978.
Scharfstein illustrates how non-Westerners have participated in the constructive intellectuality, adventurous reasoning, and logical analysis that constitutes philosophy. This anthology indicates the relation of the different philosophies to respective religions, scriptures, and modes of philosophical argument.

Tagore, Rabindranath. The Religion of Man. Boston: Beacon Press, 1961.
The distinguished Indian poet-artist and winner of the Nobel Prize for Literature presents himself "neither a scholar nor a philosopher" and states that "my religion is a poet's religion, and neither that of an orthodox man of piety nor that of a theologian." Based upon Tagore's 1930 Hibbert Lectures at Manchester College, Oxford, the book presents the belief that "through the process of yoga man can transcend the utmost bounds of his humanity and find himself in a pure state of consciousness of his undivided unity with Parabrahman."

Zimmer, Heinrich. The Philosophies of India. Princeton: Princeton University Press, 1974.
Based in part upon lectures presented at Columbia University in 1942, this book presents Zimmer's analysis of the historic meeting of East and West; his description of Indian concepts about time, success, pleasure, and duty; and his informative introductions of Jainism, Brahmanism, Buddhism, and Tantra.

Intercultural and International Communication

Glock, Charles Y. and Robert N. Bellah, eds. The New Religious Consciousness. Berkeley: University of California Press, 1976.
Among the informative studies is one by Pritchard, who traces the processes of religious transformation in the United States between 1820 and 1860, observing the infusion of new religious expressions; she predicts that "a new established religion, with expanded religious alternatives that conform to the social structures, will develop in America."

Ellwood, Robert S. Eastern Spirituality in America. New York: Paul[illegible] Press, 1987.
The Bishop James W. Bashford Professor of Oriental Studies at the University of Southern California describes the influence exerted by Hinduism, Taoism, Buddhism, and Theosophy upon religion in the United States during the nineteenth and twentieth centuries.

Jones, Jenkin Lloyd ed. A Chorus of Faith. Chicago: Unity Publishing Company, 1893.
(See also John Henry Barrows, ed. The World's Parliament of Religions. Chicago: Parliament Publishing Company, 1893)
Jones, a chairperson who assisted in organizing the World's Parliament of Religions held in Chicago in 1893, described the historic proceedings. This complication contains one hundred sixty-seven extracts from one hundred fifteen different speakers who participated in this epoch-making event.

Needleman, Jacob. The New Religions. New York: Crossroads, 1984.
Needleman's fascinating introduction indicates why the modern infusion of Eastern spirituality might compel Western religion to undertake the most critical self-examination since the Scientific Revolution. Among the "new religion" surveyed by Needleman are Zen Buddhism, Meher Baba, Subud, yoga, Krishnamurti, Transcendental Meditation, Sufism, Tibetan Buddhism, Vedanta, and Humanistic Mysticism.

_____ and George Baker. Understand The New Religions. New York: Seabury, 1981.
Surveying the new scientific, Judeo-Christian, Eastern, and primitive religion, these scholars study these movements using psychological, communicative, anthropological, economic, political, historical, and sociological methodologies. Ellwood emphasizes that analyzing these movements requires approaching them as symbol-systems.

Roszak, Theodore. The Making of a Counter Culture. Garden City: Doubleday, 1969.
In 1969 Roszak observed a strain of Eastern religion emerging within the colorful counterculture that some critics described as a barbaric invasion of alarming appearances. Roszak recognized how some flower children stressed the non-intellective components within the human personality that "take fire from visionary splendor and the experience of human communion." This perceptive author pondered how emerging Eastern spirituality challenged a scientific world-view, the supremacy of cerebral cognition, and technology.

Zaretsky, Irving and Mark P. Leone, eds. Religious Movements in Contemporary America. Princeton: Princeton University Press, 1974.
These varied papers survey the historical study of marginal American religious movements, a paradigmatic approach for analyzing these groups, a cross-cultural perspective on the religious uses of altered states of consciousness, and an interpretation of the concern of contemporary youth with the mystical.

Selected Speakers

Aurobindo

Aurobindo. Foundations of Indian Culture. Pondicherry: Aurobindo Ashram, 1975.
Ideal of Human Unity. New York: Aurobindo Library, 1950.
Life Divine. New York: Aurobindo Library, 1949.
On Yoga. Pondicherry: Aurobindo Ashram, 1965.
On The Vedas. Pondicherry: Aurobindo Ashram, 1964.
Savitri. Pondicherry: Aurobindo Ashram, 1954.
Speeches. Pondicherry: Aurobindo Ashram, 1969.

Born in Calcutta on August 15, 1872, Aurobindo became a poet, philosopher, and Indian nationalist. He studied at Cambridge, held administrative and professional positions in Baroda and Calcutta, and exerted effective literary activities to free India. After a two-year imprisonment, he secured sanctuary at Pondicherry, where he developed his religious philosophy and established an international cultural center for spiritual development.

His Holiness, the Dalai Lama

Gyatso, Tenzin. Kindness, Clarity and Insight. Ithaca: Snow Lion, 1984.
My Tibet. Berkeley: University of California Press, 1990
Freedom in Exile: The Autiobiography of the Dalai Lama. New York: HarperCollins, 1990.
The Buddhism of Tibet and the Middle Way. New York: Harper and Row, 1975.
The Dalai Lama at Harvard. Ithaca: Snow Lion, 1989.
The Opening of the Wisdom Eye and the History of the Advancement of Bhuddhadharma in Tibet. Wheaton: Theosophical Publishing House, 1972.
The Nobel Peace Prize and the Dalai Lama. Ithaca: Snow Lion, 1990

Lhamo Thondup, a name meaning "wish-fulfilling goddess," was born on July 6, 1935, and subsequently nemed Jamphel Lobsang Yeshe Tenzin Gyatso. Some regard him as a living Buddha who is the earthly manifestation of Avalokiteshvara, Bohdisatteva of Compassion; others consider him as a god-king. He describes himself as a human being and a Tibetan who chooses to be a Buddhist monk. Discovered at the age of two by a search party from the holy city of Lhasa, he was taken to central Tibet where he was enthroned two years later. Following the Chinese invasion in 1950, he sought sanctuary in India.

Mohandas Karamchand Gandhi

Gandhi, M.K. An Autobiography: The Story of My Experiments with Truth. London: Phoenix Press, 1949.
Communal Unity. Ahmedabad: Navajivan Publishing House, 1949.
Hindu Dharma. Ahmedabad: Navajivan Publishing House, 1950.
Nonviolence in Peace and War. Ahmedabad: Navajivan Publishing House, 1948.

Internationally respected as among the greatest political personalities of the twentieth century and revered as "the father of modern India," Gandhi was a British-trained lawyer who pitted the most populous country in the world against the Empire in a struggle for independence. As a practical philosopher who developed and applied the principle of non-violent civil disobedience, he influenced countless individuals seeking social justice.

C. Jinarajadasa

Jinarajadasa. Annie Besant. Madras: Theosophical Publishing House, 1981.
Art as Will and Idea. Madras: Theosophical Publishing House, 1954.
Christ and Buddha. Madras: Theosophical Publishing House, 1980.
Fragments. Madras: Theosophical Publishing House, 1980.
In His Name. Madras: Theosophical Publishing House, 1975.
The Divine Vision. Madras: Theosophical Publishing House, 1957.
The Master. Madras: Theosophical Publishing House, 1948.
The Mediator. Madras: Theosophical Publishing House, 1927.
The Nature of Mysticism. Madras: Theosophical Publishing House, 1943.

A well-known Theosophist, C.W. Leadbeater, reported meeting thirteen-year-old Jinarajadasa in 1888 at a Buddhist Boys' School in Colombo, and that the youth accompanied Leadbeater to England two years later. Seeking higher education, he studied in the University Correspondence College, at St. John's College of Cambridge, and in the University of Pavia in Milan. In 1904 he became National Lecturer for the Theosophical Society in the United States; and he was appointed Vice President of the Theosophical Society in 1921. Jinarajadasa visited the United States and Australia often between 1922 and 1928, and in 1928 he lectured in Central and South America and the Antilles.

J. Krishnamurti

Krishnamurti. Awakening of Intelligence. New York: Harper and Row, 1973.
Early Writings of Krishnamurti New York: Gordon Press, 1976. Two Volumes.
Education and the Significance of Life. New York: Harper and Row, 1953.
Explorations into Insight. New York: Harper and Row, 1979.
The First and Last Freedom. New York: Harper and Row, 1975.
The Flame of Attention. New York: Harper and Row, 1984.
The Flight of the Eagle. New York: Harper and Row, 1971.
Freedom from the Known. New York: Harper and Row, 1975.
Krishnamurti's Journal. New York: Harper and Row, 1982.
Krishnamurti's Notebook. New York: Harper and Row, 1976.
Last Talks at Saanen 1985. New York: Harper and Row, 1986.
Life Ahead. New York: Harper and Row, 1975.
Life in Freedom. San Luis Obispo: Satori Resources, 1986.
Network of Thought. New York: Harper and Row, 1982.
Talks and Dialogues of J. Krishnamurti. New York: Avon, 1976.
Think on These Things. New York: Harper and Row, 1970.
Truth and Actuality. New York: Harper and Row, 1977.
The Wholeness of Life. New York: Harper and Row, 1978.
You Are The World. New York: Harper and Row, 1973.
_____ and David Bohm. The Future of Humanity. New York: Harper and Row, 1986.
The Ending of Time. New York: Harper and Row, 1985.

Born May 22, 1895, the lad was discovered in 1909 by Annie Besant and described as an incarnation of Maitreya, the messanic Buddha. He founded the World Order of the Star, predicated upon the conviction that he was Buddha reincarnated. Following a tour through the United States and England with Mrs. Besant, Krishnamurti repudiated this claim and dissolved the association. In 1969 he settled in Ojai, California, where he directed the Krishnamurti Foundation and gained world-wide recognition as an international religious teacher. Alan Watts called Krishnamurti "a spiritual window cleaner who takes our picture of the sun off the glass so that we can see the real thing."

Rabindranath Tagore

Tagore, Rabindranath.

Speeches

Personality. New York: Macmillan, 1917.
The Religion of Man. Boston: Beacon Press, 1961.
Toward Universal Man. Bombay: Asia Publishing House, 1961.

Essays

Sadhana: The Realization of Life. London: Macmillan, 1913.
Creative Unity. Calcutta: Macmillan, 1959.

Poetry

Gitanjali. London: Macmillan, 1959.
One Hundred Poems of Kabir. London: Indian Society, 1964.

Plays

The King of the Dark Chamber. London: Macmillan, 1930.
Red Oleanders. London: Macmillan, 1925.
Sacrifice and Other Plays. London: Macmillan, 1917.

Novels

Binodini. New Delhi: Sahitya Akademi, 1959.
Gora. London: Macmillan, 1924.
The Home and the World. London: Macmillan, 1919.

Born May 7, 1861 in Calcutta, Tagore was raised in an intellectually and spiritually refined environment. He won the Nobel Prize for Literature in 1913 and was awarded a knighthood in 1915; however he surrendered the knighthood in 1919, protesting the Amritsar Massacre, during which British soldiers fired upon Indians who were contesting the government's emergency powers. He conducted lecture tours through Europe, the Americas, China, Japan, Malaya, and Indonesia. In 1901 Tagore established a school at Santiniketan near Bolpur, where he labored to blend the finest Eastern and Western traditions; and there he founded the Visva-Bharati University in 1921. His compositions secure his enduring reputation as a brilliant man-of-letters

Ramakrishna and Vivekananda

Ramakrishna. The Gospel of Ramakrishna. New York: Ramakrishna-Vivekananda Center, 1952.

Vivekananda. Chicago Address. Calcutta: Advaita Ashram, 1980.
Christ the Messenger. Calcutta: Udbodhan Office, 1970.
Inspired Talks. New York: Ramakrishna-Vivekananda Center, 1976.
Lectures from Colombo to Almora. Calcutta: Advaita Ashram, 1978.
The Complete Works. Calcutta: Advaita Ashram, 1970-3. Eight Volumes.
The Yoga and Other Works. New York: Baker and Taylor Company, 1901.

Ramakrishna (1836-1886) taught that every soul is potentially divine and that inner divinity might be cultivated through worship, contemplation, unselfish labor, and philosophical reflection. As a disciple of Ramakrishna, Vivekananda (1863-1902) visited Chicago and presented an epoch-marking speech during the World Parliament of Religions in 1893. During a three-year visit in America and Europe, Vivekananda inaugurated the Vedanta movement that nurtures a cultural synthesis of Eastern and Western philosophy.